

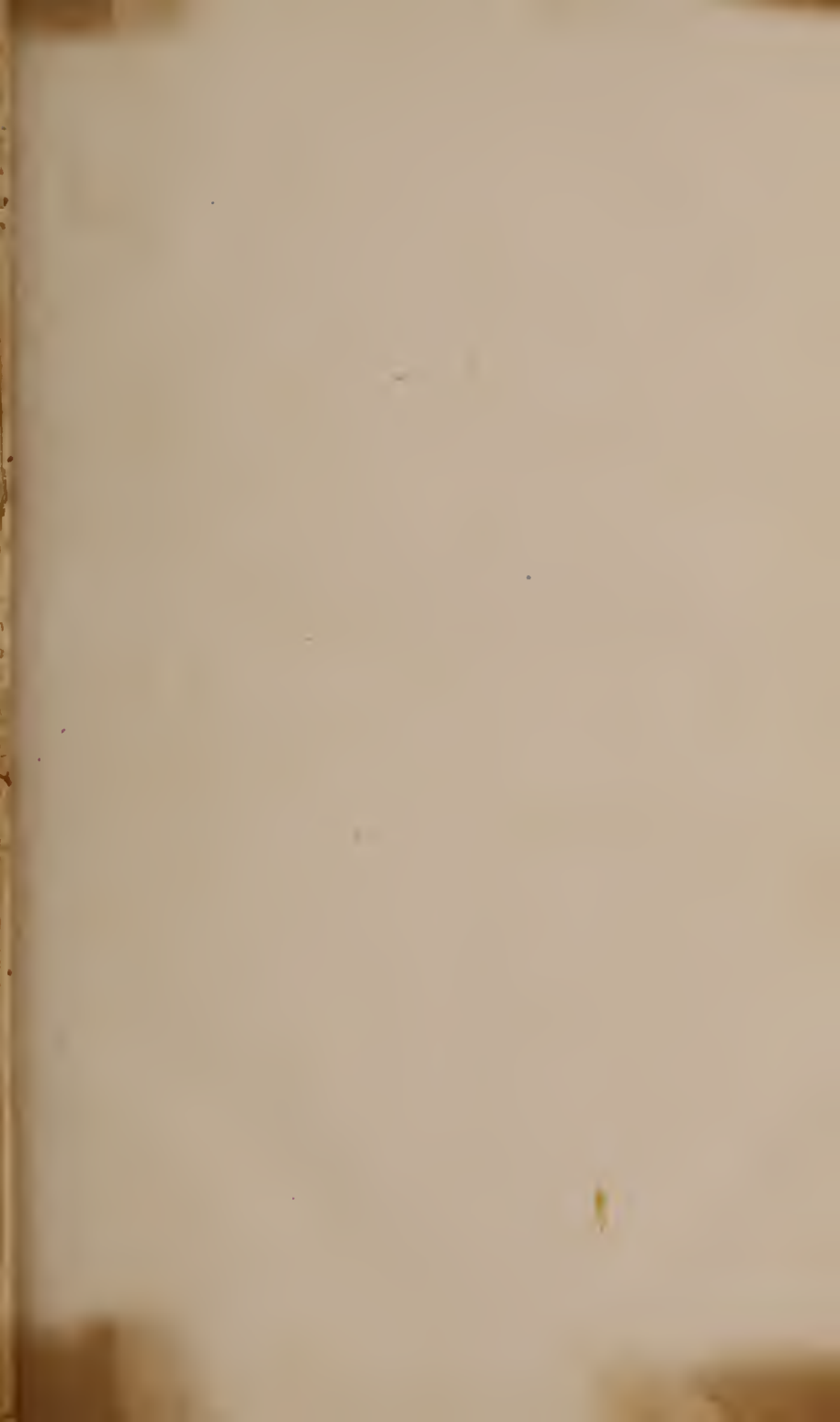


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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XIV.

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### PRACTICAL CHARITY.\*

(*"They went out and preached that men should repent."*)

"THAT, my brethren, was the work, and its gracious, compassionate, and hallowed purpose, committed to the immediate ministers of Christ, by their Divine Master; and we have seen, in a brief and general glance, its glorious results. And it is by the same efficient agency, the personal instruction and services of the "ministry of reconciliation," preaching the same comprehensive doctrine of repentance, and aiming, in the same spirit of expansive charity, to turn those to God, who, in ignorance or blindness, in carelessness or wilfulness, are wanderers from him, "living without hope and without God in the world," and bring them into the only ark of safety and hope, the only pasture of true spiritual nurture and sustenance, that the gospel is, by God's appointment, still to be promulgated, and his Church established and sustained. And the ministry of the living teacher, this personal appeal to the hearts and consciences of men, this nourishing the sheep as they are gathered into the field, with the word, and worship, and sacraments of the gospel—it is God's will and God's appointment—is to be supported and extended, directly or indirectly, by the exercise of the practical charity of those who are ministered unto, of those who are taught. And it is to endeavor to move you, my brethren, to the exercise of this practical charity, as God hath blessed you, and given you ability to contribute, in sustaining the faithful missionaries who are laboring, amid many privations, in what is called the Domestic field of our Church, that I appeal to you this morning.

There are now in the employ of the Church, ministering in the Domes-

\* From a Sermon delivered in Trinity Church, Pittsburgh, on Quinquagesima Sunday, February 18, 1849, in aid of Domestic Missions, by George Upfold, D. D., the Rector.

tic Field, embracing the Western, North-western, South-western, and remote Southern States, something like one hundred Missionaries; and last week, a Missionary sailed for California—now, though so far off, a portion of the same field,—and others are preparing to follow, to introduce there, amid the worldliness, and wickedness, and social disorganization, which is said to prevail in that newly-acquired territory, the good “leaven” of the gospel, and impart to the crowds of adventurers more precious treasure than “the gold that perisheth.” There is already in the same department of our Missions, a flourishing Mission in Wisconsin, among the Indians of the Oneida tribe; and applications have been made to extend the ministrations of the Church to the Chickasaws, and other tribes, on the western border of Arkansas, which is deferred solely from the want of funds. The same cause has, I believe, prevented the extension of our services to the miners, who have been accustomed to them, on the southern shore of Lake Superior, whence so much wealth is now derived by many of our citizens here, and in other parts of the country.

The field is vast, and everywhere is “white unto the harvest.” But “the laborers are few,” because the limited support, the mere pittance they expect, and without which they cannot labor, is wanting, is not forthcoming. They are willing to live and labor on very little, but they cannot live and labor on nothing. Men are not wanting, zealous, devoted, intelligent, and efficient men; but they need, and must have, food and raiment, and shelter. And for these indispensable things, the stipend which those who are already in the field, receive at farthest, when it is paid with regularity, which of late it has not been, from a sad deficiency of practical charity among those who are justly counted on to contribute, is barely sufficient. They are accustomed to hardships, and privations, and discomforts; they counted on these before they entered on their work; but they cannot well endure starvation, or what is next to it. Many, if not most of them, have families, and they, too, must eat and drink, and be clothed. And the salaries paid to each—when it is paid—with the most rigid economy, and much and rigorous self-denial, barely suffices for this under ordinary circumstances. What must it be, then, when disease intrudes and claims them for its victims—and lays the father, or the mother, or the children—and sometimes all at once—on a bed of sickness, perhaps for weeks and months together? This is not at all of unfrequent occurrence; nay, in some parts of our new settlements, it is of annual occurrence. I have witnessed such scenes myself; I have heard of others. One of the kind fell under my observation a few years ago, on the Upper Mississippi, which made an impression which will not be readily effaced, so deeply pained was I at the distress and anguish of my sick and suffering brother, as he lay in a close, contracted apartment, amid discomforts and privations, which to me seemed almost unendurable. I witnessed another case on the Lower Ohio. The sufferer,

barely convalescent from a protracted illness, in his anxiety about his work and his flock, was preparing to go to church and officiate, when, in one of my occasional wanderings, I providentially arrived, knowing nothing of his indisposition, and relieved him from a duty, in which, had he attempted it, in his then feebleness, he must inevitably have failed. From some appearances I conjectured that his family was not well-provided with the necessities of life, and on inquiring I found my conjecture was right. He made no complaint in words. He asked no relief. But in the course of conversation, the truth came out, that his funds were exhausted, and he had barely money enough to provide food for a day or two more. I counselled him to trust in Providence, who often, in an unexpected way, supplied our wants. On my return to the steamboat, I mentioned the case to some of my fellow-travellers—some of you, my brethren, were among them—who generously contributed, and enabled me, through a clerical friend, to prove to my poor afflicted brother, that Providence was as good, as unexpectedly good, as I had suggested for his comfort and encouragement, on taking my leave of him. Other cases, I have said, I have heard of. Yes, brethren, frequently I hear of them, and that, too, at times, in the way of personal application for assistance. And I cannot hear of them in any way without pain; without having my tenderest pity excited; without wishing myself the man of wealth I am not, and never expect to be. I cannot but feel for my suffering brethren, whose necessities, whose privations, I know, and to whose fidelity and efficiency in their “work of faith and labor of love,” I am free to testify. And this must be my excuse for any undue urgency, with which I may seem to press their claims on your attention, and appeal to you for aid.

The work, my brethren, is the work of God. It must be done, for it is His command. It must be done by the agency of the living teacher, in personal ministrations, for that is His appointment. The laborers are in the field, zealously engaged in their work, but they need, and they are “worthy of their hire.” Others are ready, and prepared to enter on the work; but they cannot work without wages. Where are these to come from? From you, and such as you, who possess in all their fulness and abundance the spiritual privileges, which they to whom our Missionaries minister, imperfectly or insecurely possess, or are altogether deprived of. From you, and such as you, who, through the bounty of a beneficent Providence, have the ability to aid in the glorious enterprize, and whom the Christian law of love obliges, and I trust will induce, to give liberally, *as* God hath blessed you, of your competence or your abundance. The cause is the cause of God. The necessities you are asked to meet and satisfy, are real and urgent. They appeal to sensibilities, which I should be loth, for a moment, to suppose you did not possess. Having the ability to respond to this appeal, will you refuse? Will you, with affected sympathy, and in soft and silvery accents, pity the distress in words, and yet, in a spirit of selfish-

ness, worldliness, avariciousness, or cold neglect, harshly repel it in deed ? Will you tantalize these suppliants with professions of interest and commiseration, contenting yourselves with saying—"Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body?" Will you lavish your money—*your* possession, but *God's* gift, remember!—will you lavish this, on your persons, your dress, your houses, your equipage, your pleasures, your amusements; on mere superfluities and luxuries; on things which perish in the using, and withhold it, or impart it reluctantly, sparingly, parsimoniously, in promoting the glory of God, the cause of religion and the Church, and the spiritual good of your destitute, suffering brethren?

But why do I ask these questions? You know your duty in the premises, and you are too deeply imbued with the spirit of charity and kindness, I trust, to refuse or evade its full discharge. Believing this to be your disposition, and knowing your ability, I leave the matter to your decision, anticipating—may I not?—a favorable response—an answer which will gladden many a sorrowing, fainting, depressed heart, and stimulate to renewed zeal and perseverance many a discouraged, anxious laborer in the vineyard of the Lord.

Yes, I leave the matter to your decision, in the hope and trust that you will so decide as to acquit your consciences in the sight of God, and do credit to yourselves as a Christian congregation; that you weigh well your ability, and your correspondent responsibility; that if, in the estimate of this ability, severally, any of you should err, the error will be on the side of charity and mercy; and that should you, in your present contribution, somewhat exceed your means and your strict duty, the mistake will neither impoverish nor embarrass you—will neither drain your cup of blessings, nor materially abridge your temporal comforts. May God, with whom are the hearts and affections of men, dispose you to devise and render to his cause liberal things; "pour into your hearts that most excellent gift of charity, the very bond of peace, and of all virtues," and induce its abundant practical exercise; and for your bounty bestowed to-day, return to each bosom that blessing "which maketh rich and addeth no sorrow." Amen.



## ORGANIZATION OF A SCANDINAVIAN PROTESTANT EPISCOPAL CHURCH IN CHICAGO, ILLINOIS.

THE Rev. Gustav Unonius, Missionary at Manitowoc, in Wisconsin, has communicated some highly interesting information relative to a recent movement among his Scandinavian brethren in Illinois. We subjoin a copy of the Petition, which they have forwarded to the Bishop of Illinois, asking to be received under the ecclesiastical jurisdiction of that Diocese,

and sincerely trust, that their request may be granted. The following extract from Mr. Unonius' letter, gives a brief, but satisfactory account of the movement; and we insert it as a suitable introduction to the Petition. He says:

“At the commencement of this year I received a letter from a countryman of mine in Chicago, Illinois, where about 6 or 700 Swedes and Norwegians are residing,—expressing the desire of himself and others, that I should visit them. They had heard that many of their countrymen in Wisconsin had entered into communion with our Church; and, their ecclesiastical affairs being at present rather in a state of confusion, they wished earnestly to make it a subject of deep consideration with themselves, how they should best order these important matters, to the end of which they wished to have some conversation with me as a clergyman of the Church, and as their countryman. I accordingly asked, and received permission of the Bishop to leave my parish for a few weeks, and went to Chicago, where I officiated and preached several times to the Scandinavians. In private and public conversation I represented to them their duty in regard to the Church, and the claim which the Church had upon them. The Prayer-Book and the Constitution and Canons of the Church, were examined and explained in several meetings which they had during the time I spent among them. Some copies of a “Manual for Churchmen,”—translated by me into the Norwegian language, and printed at the expense of our Tract Society—were distributed, and carefully studied, promoting, as I think, in no little measure, a result, for which I have all reason to be thankful to God. The Swedes met first, and resolved to organize into a parish, in communion with the Church; honoring me with a call to become their Rector. Soon after, some of the Norwegians declared themselves willing to unite with the Swedes. Accordingly, both parties drew up and adopted a Constitution for a Parish, and forwarded a petition to the Rt. Rev. Bishop of Illinois, by which they respectfully asked to be received into communion with the Church of that Diocese. A copy of this petition, signed in behalf of the Parish by the Wardens and Vestry, I have at hand, and do hereby forward to you, to make what use of it you think proper. The matter now rests in the hands of the Bishop. The late overflowing of the rivers in Illinois has cut off all communication with that part of the state where the Bishop resides, and retarded his answer, so that probably it will not reach me before a week or two. If he—as I hope—will receive under his jurisdiction the lately organized Scandinavian Parish in Chicago, and institute me as the Rector thereof, I have, of course, no choice. Providence has opened for me a way to become more useful to the Church than remaining here, and I should do wrong did I not improve the opportunity thus afforded me. My present place can be supplied by many, who are in all respects more qualified for this station than I am; when again, there is of the Church none but myself who

now are able and ready to take charge of a Scandinavian Parish, many members of which are more or less unacquainted with the English language. That I, therefore, under such circumstances leave a station, occupied by me merely a year, will, I hope, meet with your approbation.

“Of the Scandinavians in Chicago, there are yet comparatively but a small number who have united with the Church; but, I trust, that many will follow their example. Some of the Norwegians are members of a Lutheran Parish, organized at that place, having for its minister a Norwegian gentleman, ordained in this country. In adopting, like many other Lutheran societies, the doctrines and mode of worship of the Presbyterian denomination, he has entirely laid aside the Liturgy of the Church in his native land, and introduced an extemporaneous mode of worship, which latter circumstance, perhaps, more than anything else, has opened the eyes of many of the Scandinavian Lutherans, as to the true condition of the Lutheran Society in this country, convincing them that it by no means corresponds with the Church which—unfortunately having the same party-name—with a true Episcopal government, is by law established in our native land. It might, perhaps, be worth noticing, that many of the Swedes in Chicago left Sweden as members of a fanatical sect, called Jansenites, after a peasant in that country, Erik Jansen, who, like another Joe Smith, pretended to have immediate revelations from God, and formed a society very similar to the Mormons in America. Not tolerated by the government of Sweden, and expelled, Mr. Jansen and followers emigrated by hundreds to this country, where, in a kind of Fourierite association, they have settled in the western part of Illinois, there in possession of considerable property. It seems as if it had been reserved to freedom of sentiment and liberty to effect what compulsion and force could not accomplish. Some of them have been made to see the errors of their way, and the imposition for which they were near to losing the salvation of their souls. Suffering the loss of their share in the common property—everything that they had being given up to their Prophet and his society—they have left all, and are now anxious to return into the bosom of the Church. Other seceders among the Jansenites, a more numerous body, remain—after what I am told—in the interior of Illinois, where they have turned Methodists. My situation in Chicago will probably place me in communication with many of these people, and perhaps it is the will of Providence that here, far from our native land and the Church of our fathers, I might be an humble instrument, in the hand of God, to bring them back into the universal Church of Christ.”

*Chicago, March 8th, 1849.*

TO THE RT. REV. PHILANDER CHASE, D. D., BISHOP OF THE PROTESTANT  
EPISCOPAL CHURCH OF THE DIOCESE OF ILLINOIS :

Rt. Rev. Father in God :—Deeply sensible that the temporal happiness and freedom, which we have here sought for, far from our native lands, cannot be obtained, secured, and really enjoyed by us, if we do not at the same time seek for that true happiness, which is found only in a life in God, and in a fulfilment of our duties as Christians,—we have met together and daily considered how our Holy Religion, the faith of our fathers, could be best promoted and maintained among us and our children. As foreigners in this land, many of us more or less unacquainted with its language, we are not able fully to enjoy the blessed privileges of the Church, and the benefits of God's public worship. As natives of Sweden and Norway, we are members of a Church, which, after the Lutheran Reformation, adopted as an exposition of her belief the Confession of Augsburg, and other symbola in common with the Evangelic Lutheran Church, whose name she also assumed. Still, the Church did not lose her character of an Apostolic Church. She has maintained the order of an Apostolic Ministry, instituted by God, in its true succession of Bishops, and in its Episcopal government, unto this day, by virtue of her Constitution and Canons, as by law established. (*a.*) Baptized into this Church, and members of the same, we know ourselves to be members of the one holy, Catholic and Apostolic Church; the one Body of the one Lord. In this body we are still desirous to remain. Although now separated from that branch of the universal Church, which is established in our country, we do not wish here to separate ourselves from the Holy Apostolic Church. At the same time we are anxious to preserve among us the faith of our fathers, and the Church ceremonies and mode of worship, unto which we have been accustomed from our infancy, and which have become dear to us. In this how to unite these two things, has been a matter of deep and serious consideration with us.

We have here met with a Lutheran Church, in many respects different from the Church of the same name, established and maintained in our native lands. We see here that denomination divided within itself, and

(*a.*) This is a fact not to be disputed as far as the Swedish Church is concerned. With regard to the Church of Norway, we must receive it in good faith. She acknowledges now, at least in practice, a true ministerial order, having Episcopacy, although the true succession might be a matter of great doubt. Still, it is a stated fact, that two or three of the Roman Catholic Bishops in that country, at the Reformation, joined the Reformed Church, and retained their office; but the Government of Denmark, with which kingdom Norway at that time was united, probably filled some of the vacant Sees with merely nominal Bishops, deriving their ordination from Hugenahagus.

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rent into different parties and societies, differing in many religious principles, and in worship, and without coherence or connection with each other, and with a ministry and government different from those of our countries, and which we believe to constitute essential features of the Universal Church. As Scandinavian Lutherans, we do not here recognize among our brethren of the same name that Creed and Church, which were in our fathers' time, and in the old time before them.

Again, we have heard that many of our brethren in this country have united with the Protestant Episcopal Church. We have examined into the Creed and Articles of this Church, and found them to be an exposition of substantially the same faith, into which we have been brought up, and which we still profess. We have looked upon her Holy Sacraments and ordinances, as being those in which, as members of Christ's Church, we are in duty bound to continue faithful and steadfast. We see in her Apostolic Ministry the same order of men, who formerly administered to us the ordinances of the Church. A countryman of ours, Rev. Gutlaf Unonius, ordained Presbyterian of the Church in America, and Diocese of Wisconsin, has lately visited us. He has made us further acquainted with the Church of which he is a minister. We have come to the conclusion, that in our present circumstances the only way by which we can secure to ourselves and our children the faith of our fathers, and continue faithful to that Church, in whose bosom we have been received, is to enter into communion with the Protestant Episcopal Church of this country.

We have accordingly met and organized under the name of St. Ansgarii Church, and desire to be received into communion with the Protestant Episcopal Church of this Diocese. We shall, accordingly, with your approbation, apply for admission at the ensuing Annual Convention. Acknowledging you, Right Reverend Father in God, and your successors in office, as our Bishop, we wish to place ourselves under your jurisdiction. We have subscribed and do recognize the authority of the Constitution and Canons of the Protestant Episcopal Church in America, and Diocese of Illinois; but, in consideration of our peculiar position as a congregation of foreigners in this land, not yet able, with advantage and edification, to use the Prayer-Book of this Church, and attend to its public worship, we have found it necessary to form some By-laws, to which we most respectfully ask your sanction and consent. These By-laws, which, in our humble opinion, do not annul or make void the General Constitution and Canons of the Protestant Episcopal Church in the United States of America, nor the Constitution and Canons of this Diocese, we here send you in the original. Desirous that you will have the kindness to take notice of the same, and of the Constitution which we have thus adopted for our Parish, we hereby respectfully submit them to your judgment, most earnestly asking you, in consideration of our peculiar situation, to grant us the privileges which

we have there specified as most conducive, in our opinion, to the establishment and promotion of the Church and her true Religion among us.

In hope, Right Reverend Father in God, that you will receive us as children of the Church, we remain,

Most Respectfully,

Your faithful Sons and Servants in Christ.

(Signed by the Wardens and Vestry of St. Ansgarii Church, Chicago.)

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## MISSIONARY REPORTS.

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### Maine.

#### Bath—REV. F. GARDINER.

“Bath is a city of about 7,000 inhabitants, rapidly increasing in wealth and population. It is one of the largest ship-building places in the United States—upwards of 100,000 tons are, I understand, contracted for here this season. One large part of the population is engaged in ship-building, another in navigation. A rail-road, connecting with the Boston rail-roads, is nearly finished, and is to be opened in a few months. There are two Congregational societies, one Methodist, a Swedenborgian, a Calvinistic Baptist, a Free Will do., and a Unitarian. The five first have houses of worship. The last has been lately organized.

“About the last of October the services of our Church began to be held here *occasionally*. It was then known that there were seven communicants of the Church resident here. The number of attendants, and their interest in the services was so good, that these were soon made regular. Other Episcopalians were found in the town, who had not before made themselves known. This was made a Missionary Station Jan. 1st. On the 1st of Feb. we removed from the inconvenient hall before occupied to a very commodious one, well-situated, of which we have the entire control,—the congregation willingly meeting the rent—\$100 per annum—and other expenses.

“The number of communicants has increased to 17. The regular congregations are in the A. M. 30–60; P. M. and Eve., 60–120. The weather and other circumstances have, for the last few Sundays, prevented the organization of the Sunday School, which will, I trust, take place next Sunday. By means of \$10, from a fund placed in the hands of the Missionary Bishop for that purpose, together with a grant from the Epis. S. S. Union, we have a sufficiently good S. S. Library for the present.

“The Church has met with an unusually favorable reception here, and is gaining in numbers, strength, and efficiency. Those already attached to it are, I believe, intelligently attached. We have reason for thankfulness that the Great Head of the Church has thus far prospered the Mission beyond our most sanguine anticipations, and now allows prospects for the future full of brightness and encouragement.”

## New-Hampshire.

*Concord*—REV. N. E. MARBLE.

“Though the figures of my report do not indicate much growth of the parish during the past year, yet there has been a decided and permanent improvement of that kind, which cannot be set forth in figures.

“I should characterize it as a more healthy state of the parish, indicated by more system and energy in the management of its affairs—by a deeper interest in its enlargement by persons best qualified to advance its prosperity—by an increase of information respecting the Church—by a higher appreciation of her services, and an enlarged attendance on public worship. It is a favorable circumstance for this parish, that the population of the place is not of a transient and migratory character, so that whatever we gain, as a parish, is, for the most part, permanent. But while we see signs of encouragement, we are continually reminded, that the establishment of a self-supporting parish here, will require much time, labor, and patience. Still there is encouragement in the conviction, that whenever this parish shall become strong enough to rely upon itself, the work of founding a parish, likely to be permanent, in a most important location, will be accomplished; and which, from its position, will be especially instrumental in diffusing a knowledge of Church principles in this region.

“There are indications of spiritual improvement in the parish; and we confidently trust, that the Lord will, ere long, leave us a blessing, in an increase of spirituality and devotion to his service, and in additions to the little company here, whose souls are nourished with his precious blood.”

*Manchester*—REV. JOHN KELLY.

“I have very little to say concerning the parish since my last semi-annual report. In the latter part of October the Bishop of the Diocese made his visitation here, and confirmed eleven persons. This is, so far, encouraging. We thank God for the little He lets us see; we desire to thank Him, too, for that which, in His wisdom, He hides from our eyes.

“We have lost by removal quite a number of communicants; and within a few months six families out of our small number.”

## Delaware.

*Lewes, &c.*—REV. GEORGE HALL.

The statistics of this station, which embrace the particulars of four churches, viz: St. Peter's, at Lewes; St. George's, nine miles from Lewes; Chapel of the Comforter, fourteen miles from Lewes; and St. Mark's, Millsboro, sixteen miles from Lewes, indicate a prosperous condition. Sunday Schools are sustained during the summer months at Millsboro' and Long Neck.

*Georgetown, Cedar Creek, and Milford*—REV. J. L. McKIM.

“I would, however, respectfully suggest to the Committee, that these Reports from the Missionaries in *Delaware* might better be dispensed with, for the following reasons: First. That we have to return substantially the

same items to our Bishop at each Annual Convention. Secondly. That the making of them out costs a certain amount of time, trouble, and expense, (postage I mean,) which, though small in itself, ought not to be overlooked in an enterprise which is constructed of "small things." It were better for the society, we should send you a few dimes in cash, than that either you or we should pay out so much for the carriage of such unimportant documents. But a better reason yet is this, that no report can be framed, *according to the prescribed formula*, giving a just idea of the state and prospect of our Missionary work; and I am confident, if you have no other means than this of information concerning the Church in Delaware, you have not even a remote conception of what we are doing—or have before us to do. For instance, I have just returned from a little expedition beyond the limits of my own parish, (we make many such that never reach your ears,) which, if I could give you a graphic description of it, would afford a better view of a Missionary's labors in Delaware, than all the schedules together will ever exhibit.\* I will not attempt it now—though I may send you something of the kind at some future time. But when I remind you that the work of resuscitating a *decayed* Church is a peculiar one; that our duties are far more miscellaneous than those in a new country, and in incipient Missionary operations; that it is of the greatest importance, under what circumstances we do this or that duty, rather than what the service itself may be—who they are that communicate, (for example,) rather than how often the clergyman administers; that the various offices mentioned in your formula have in this field a very different relative value and dignity from what they bear to each other anywhere else;—not to mention, that it matters much less to us how "many miles" *long* our journeys are, than how *deep*, (for which you have left no blank;—) you must be convinced that our regular reports do not even afford a bird's-eye view of the condition of the Mission, or of the faithfulness with which the minister discharges his duties."

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### Georgia.

*St. Mary's*—REV. W. D. HARLOW.

"To all outward appearances this little parish is gradually improving. May God continue to water it with the dews of divine grace, and add to it daily of such as shall be saved."

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### Florida.

*Jacksonville*—REV. R. J. SWART.

"The Missionary at Jacksonville, E. Florida, reports, that he commenced his labors upon Thursday, St. Andrew's, and also a Thanksgiving-day in this state, Nov. 30th, 1848. The following report is therefore for four months.

"The appointments of this station are the following: Morning and Evening prayer upon Sunday, accompanied by sermons. Morning prayer upon Wednesday; Evening prayer upon Friday; pastoral instruction being

\* This is the very thing we want. Our brother has overlooked an important part of the regulations on this subject. We would refer him to Article III. Reports.

given upon both occasions generally. On Sunday morning there is a Gospel class and a Sunday-school; in the former the Missionary is the teacher, in the latter the superintendent. On Sunday evening there is a Catechetical class; of this he is also catechist. Upon the first Sunday of the month, after Evening prayer, the children are catechised before the congregation; upon the last, after Evening prayer, Missionary intelligence is communicated. Occasional services are given at accessible distances during the week.

"In the above services for Sunday morning there has been no interruption; the average attendance has been one hundred and eight; in the afternoon there has been two interruptions; the average attendance has been eighty-three.

"In the services for other days, festival, fast and prayer, there have been five interruptions. The average attendance for the morning has been nineteen; for the evening, nine.

"There has been no interruption of the Sunday morning instruction; attendance of teachers, five; of scholars, twenty-seven. Three interruptions have occurred in the evening instruction; attendance, fourteen.

"The station at Jacksonville is well-deserving of the continued favor of the Board of Missions. The Bishop of Georgia stated in 1847: 'With but five communicants, and they exhausted, (for, indeed, they have worked up to, nay, beyond their ability,) by their great effort to complete their place of worship, anything further must be done by their friends in wealthier portions of the Church.' This was in connection with an effort made to obtain assistance from abroad, which resulted in the realization of a small amount to the congregation. Since that time they have been a year without ministerial services. The reason of the Bishop is quite as applicable now. The Bishop of South-Carolina, an original subscriber for our house of prayer, and who laid its corner-stone—passing through this place, states in his journal, under date of '1848, Dec. 19th. It was gratifying to notice it so nearly completed—an edifice semi-Gothic, 55 by 40, with an elevated projected chancel 18 by 16, the desk and pulpit exterior to the railing of the altar—a gallery for the organ—the seats for the blacks in the nave. The position of the church is commanding—facing a wide street, and visible from the river.' It may be proper to state the chancel is unfurnished; the desk, the pulpit, and the seats are yet to be made, temporary conveniences being established; the organ and bell are to be obtained. May we hope to have these things by the aid of the generous heart of some who take an interest in this far off land, from the centre of the operations of the Society? We do hope to hand down, for faithful keeping, with a Gadsden, of S. C., and a Crocker, of Massachusetts,—with a Geneva, of Western New-York, and a Charleston, of South-Carolina—other generous names and places, until we shall see a temple of His Name 'who was made flesh, and dwelt among us,' in some degree appropriate for the solemnities of public worship. The cost, when done, will have been about thirty-five hundred dollars.

"The opinion is entertained by all the Vestry, that not only ought the Missionary stipend to be continued; but, in accordance with the written opinion of the Bishop of Georgia, to complete our place of worship, assistance should be obtained from 'Friends in wealthier portions of the Church.'

"It is an evidence of the protecting providence of God over this little flock—the first effort to gather which was made twenty years ago—that it

has continued through the political changes of the country ; that it has added many to the Church by baptism ; that the communicants have increased from *one* in 1833 to *twenty-nine* ; that it has its house of prayer, although unfinished and unconsecrated ; that it has the public worship of God celebrated—the sacraments of the gospel administered—the offices read by a duly authorized minister of Jesus Christ.”

*Key-West*—REV. C. C. ADAMS.

“ There has been but little change in the condition of the parish since the last report. The whole population of the Island is fluctuating, and there are not probably ten families belonging to my charge who consider it a settled thing that they are to spend their days here.

“ Seven new communicants have been added to our list ; two who have made their first communion, and five from other parishes, or other Christian societies ; about half this number has removed or died.

“ During the first half of the current year the Roman priest and myself were the only clergymen on the Island ; since then a Baptist and Methodist preacher have been added to our population. All four cannot be supported by these Islanders ; some of the congregations must fall through for want of support, and parties are looking on with intense interest to ascertain who will first yield to the pressure now being applied. The Church is the strongest in point of wealth, intelligence, and moral power ; and, to my mind, it is conclusively settled that, come what may, by God’s blessing, she will hold on to the last. My parish may have to make arrangements to secure the services of an unmarried clergyman to keep up ; but I have no intention to desert while food and clothing are furnished me. It is a death-struggle, the worst is now over, and it will be agreeable to me to be present at the final triumph of the Church.

“ At all events, if I am compelled to go, my successor will find a pleasant field which he has not walled, agreeable fruits which he has not planted, and enter upon a labor in which he will find much to gratify and encourage him.”

*St. Augustine*—REV. B. WRIGHT.

“ Little of marked interest can be presented respecting this station. I may say, however, that the influence of the Church seems to be on the increase, and that her pure and life-giving worship and ordinances are becoming more generally appreciated and esteemed. The attendance in the Lord’s house on His holy day, and on other prayer days, has been good, the appearance of the people reverential and devout, and the various parts of the service conducted decently and in order.

“ The position of this parish may be regarded as an important one in many respects. This city is a favorite resort for strangers and invalids during the winter season, many of whom are communicants in the Church, and want the consolations of her services and sacraments ; and many here gain their first knowledge of her sober teachings and primitive character, and leave us, strongly impressed that she is truly what she professes to be, the Church of the living God, the pillar and ground of the truth. Another consideration of no small importance is, that we are the only Protestant body of Christians having any efficient influence, and so forming the only barrier to the growth of Romanism, of which this is a strong-hold.”

## Intelligence.

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THE TERCENTENARY OF THE PRAYER-BOOK, ON WHIT-SUNDAY.—Whit-Sunday next, May 27th, 1849, will be the Three Hundredth Anniversary of the introduction and use of the Book of Common Prayer in all the churches of England. The admirable letter of the Bishop of Gibraltar to the Archbishop of Canterbury, recently published, suggests that *the approaching Anniversary of the Prayer-Book and of the English Reformation, shall be made the occasion of a great, simultaneous, and universal effort on the part of the members of the Church of England, for the wider extension of its ministry and services abroad.*

It will be remembered that several of the Bishops in this country have recommended that the Tercentenary of the Prayer-Book should here also be commemorated; and have suggested that contributions, in aid of MISSIONS, at HOME and ABROAD; but *more particularly for the endowment of a Missionary Bishop for California, and a Missionary Bishop for Africa*—be made in all our churches on that day.

A communication has been received from the Missionary Bishop of the North-West, in which he refers to this subject. The suggestion he makes, and its reasons, are so important, that we cannot omit their publication. In doing so, we trust we shall not interfere with any other plan. There are means, enough and to spare, in our churches, for ALL THE OBJECTS CONTEMPLATED; why may not the hearts of ALL the Missionaries have cause for *special joy* on that day? Perhaps there are many Parishes which may feel their inability to aid a general object—but which ought not to resist the suggestions hereafter made.

In the history of many of the churches in this country it is already recorded, “freely ye have received.” Many are now able to do much—may they also “freely give.”

The Bishop writes: “I perceive a movement for a general Missionary Collection on Whit-Sunday, in consequence of the letter of the Bishop of Gibraltar. Now, as it is a simple principle of morality to be just before we are generous; and it is somewhere said that he who provides not for his own, &c., is worse than an infidel, I respectfully suggest to the Domestic Committee a circular imploring collections on that day, to enable you to fulfil all your pledges, and thus be entirely out of debt, at the Annual Meeting of the Board.”

His words are sent instead. And may they prove of far more efficacy than any “Circular” from the Committee.

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THE CHICKASAW MISSION.—The Chickasaws, who have invited us to establish a Manual Labor and Mission School among them, occupy the most southern portion of the Indian Territory west of the Mississippi.

When they sold to Government their lands east of the Mississippi, they agreed to furnish themselves with a home. This they have purchased of the Choctaws. It lies directly north of the Red River, forming a part of the northern boundary of Texas, and the south-western boundary of Arkansas.

At present the Chickasaws constitute an integral part of the Choctaw body politic. Each tribe, however, receives, and invests for its own use, the annuities and other monies proceeding from the sale of their lands east of the Mississippi.

The "Choctaw Nation" has adopted a written constitution of government similar to the Constitution of the United States. Their territory is about 150 miles in breadth by 200 in length. It is divided into three districts. The most southern, occupied by this tribe, is called "the Chickasaw District." Each district elects, once in four years, a ruling Chief, and ten Representatives. These form the General Council of the "Nation." It meets annually in October. The three chiefs have a joint veto power on all laws passed by the Council of Thirty; but two-thirds of the council may repass them after such rejection.

The Council of Thirty appoint their own Speaker and Clerk, and keep a journal. They meet in a large and commodious house, fitted up with seats, for members and spectators, and having committee-rooms.

The Council has passed many good and wholesome laws. Judicial districts are also established, the right of trial by jury is secured, and there is an appeal to the highest tribunal.

Other particulars might be enumerated, as evidence of their advancement in civilization, and capacity for self-government. Many of their prominent men are highly-educated; having received instruction in institutions at the east. There are several local schools in successful operation among the Choctaws, conducted by Presbyterian, Baptist, and Methodist Missionaries. Education is much more general among the Choctaws than the Chickasaws. The latter have been indifferent to the subject; but are now manifesting great anxiety to have their children educated. And what is most gratifying, reports the Indian Agent, "the full-bloods show as great a desire as the half-breeds; they are *all* very anxious on this all-important subject;" and I am in hopes, in a few years, to see at least three large institutions of learning in the Chickasaw District."

As heretofore stated, the Indians have, through the Government of the United States, offered the management of these Schools to the Presbyterians, the Methodists, and the Protestant Episcopal Church, respectively.

The two first named have accepted, and are making efficient arrangements. We have also accepted, and are only waiting for the means, which the Church must advance, to carry out the enterprise. It is most important that the response should be prompt and liberal. And it can as well be done at once, as to incur the hazard of additional delay.

APPOINTMENT.—Rev. T. A. Cook, to Talladega, Ala.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee, acknowledges the receipt of the following sums from March 15, 1849, to April 15, 1849 :

#### NEW-HAMPSHIRE.

Portsmouth—St. John's..... 35 16  
A subscription among  
the members..... 20 00 55 16

#### VERMONT.

East Poultney—St. John's..... 4 00

#### RHODE ISLAND.

Lonsdale—Christ Ch.,  $\frac{1}{2}$ ..... 2 50

#### CONNECTICUT.

Hartford—Christ Ch..... 50 00  
Litchfield—St. Michael's..... 9 00  
For Cal..... 1 00  
New-Haven—Trinity..... 70 00  
Newton—Ladies' Miss. Ass., for the  
Chickasaws..... 12 00 142 00

#### NEW-YORK.

Brooklyn—Ch. of the Holy Trinity..100 55  
For Cal..... 6 50  
Chickasaws..... 8 50  
Flushing—St. George's..... 52 96  
For Cal..... 3 50  
Fort Hamilton—St. John's..... 24 50  
Hudson—Christ Ch..... 32 00  
New-York—Christ Ch. Miss. S. M..... 10 00  
Ch. of the Ascension..... 5 00  
St. George's, Beekman-st., a  
member, for Cal..... 5 00  
Do. for Chickasaws..... 10 00  
St. Matthew's, for Cal..... 29 65  
Trinity Ch., a member..... 50 00  
"J. W. De P."..... 10 00  
Troy—St. Paul's, Easter Offerings..103 26  
For Ill..... 10 00  
Ulster—Trinity, 2 Classes in S. S... 3 00  
Whitehall—St. Paul's..... 1 85 466 27

#### WESTERN NEW-YORK.

Oxford—Miss S. B. Van Wagener... 10 00  
Rochester—St. Luke's..... 90 00  
For Cal..... 5 00  
For the Jews..... 25 00 130 00

#### NEW-JERSEY.

Elizabethtown—St. John's..... 8 11  
For Wis..... 4 00  
For Cal..... 3 25 15 36

#### PENNSYLVANIA.

Bellefonte—St. John's, for Jews..... 2 00  
Pittsburg—Trinity, for the support  
of Miss. at Fort Smith, Ark., 5 00 7 00

#### MARYLAND.

Georgetown, D. C.—Christ Ch., for  
Centreville and Dresden, Ohio.100 00  
Kent Co.—St. Paul's..... 7 00  
Washington, D. O.—J. L. Edwards,  $\frac{1}{2}$  5 00 112 00

#### VIRGINIA.

Charles City—Westeru, Pa..... 20 00  
Richmond—A poor member..... 35 00 55 00

#### NORTH CAROLINA.

Leaksville—Miss L. M. Nelson..... 1 50

#### SOUTH CAROLINA.

Charleston—St. Michael's..... 45 96  
Mo. Miss. Lec..... 5 75  
Christ Ch. Parish..... 5 22  
For Cal..... 5 00  
Winyaw—Prince George's..... 15 00 76 93

#### GEORGIA.

Augusta—St. Paul's..... 27 00

#### FLORIDA.

Key West—St. Paul's..... 12 00

#### ALABAMA.

Dallas Co.—St. David's..... 20 00  
Mobile—Christ Ch..... 230 57  
Trinity..... 20 00 270 57

#### TENNESSEE.

Columbia—St. Peter's..... 15 00  
Memphis—Calvary..... 50 00 65 00

#### OHIO.

Cincinnati—St. Paul's..... 50  
A Parishioner..... 39 10  
Another..... 5 00 44 60

#### ILLINOIS.

Chicago—St. James's..... 25 00  
Lockport—St. John's..... 8 00 33 00

#### MICHIGAN.

Detroit—Christ Ch. M., Coll. for  
Dec. 1848, Jan. & Feb. 1849, 18 86  
Penny Coll. S. S., for 1848.... 32 65  
St. Paul's..... 36 57  
January Coll..... 17 76  
Penny Coll. S. S., for 1848.... 16 77  
Grand Rapids—St. Mark's..... 15 00 137 61

#### IOWA.

Dubuque—St. Paul's..... 5 25

#### LEGACIES.

Miss M. B. Northrop, late of Providence, R. I..... 94 00  
F. S. Key, Esq., late of Washington, D. C., balance due on Mexican  
Certificates.....1201 83 1295 83

#### MISCELLANEOUS.

From "H." for Cal..... 1 50  
A Widow's mite..... 2 00  
Easter Offering, "H. S. H."..... 5 00 8 50

Total..... \$2,967 08

(Total since June 15th, 1848, \$23,273 10.)

## FOREIGN.

### MISSIONARY CORRESPONDENCE.

#### Constantinople.

#### REPORT OF RT. REV. HORATIO SOUTHGATE.

(Continued from page 38.)

#### EXTRACTS FROM JOURNAL.

*July 31st.*—It has often been my lot to be concerned in efforts for rescuing Mahommedans, who, from force or other sinister influences, had abandoned Christianity, and wished to be released from the false religion which they had ostensibly, but not in heart, embraced. Some time ago, while walking through the city, a young man, of very prepossessing appearance, accosted me, and asked me if I remembered him. I did not,—he was an entire stranger to me. He then reminded me of one “John,” whom I had rescued from Mahommedanism several years before, and whom, to avoid the search made for him, I had sent out of the country. He was the man,—then, at the time of his escape, but a boy, whom no one would suspect of being the same with the manly, open-faced youth, who now stood before me. I was delighted to see him, for I had not heard a word from him since the dark night when I put into his hand a few dollars, collected chiefly from friends who aided in the matter, and sent him on board the brig whose captain had promised to receive him. I was glad to hear that his life had been prosperous, and that, after various wanderings, by land and by sea, he had returned home in safety, having heard that those who had abandoned Mahommedanism now, did so with impunity. His safety, however, rested more in his change of appearance than in the famous concession made to England and France in 1844; for that concession, however sincerely made by the Turkish Government, and especially by the Sultan, whose private sentiments were undoubtedly justly represented by it, was yet too obviously opposed to Mahommedan laws to allow of its being carried out faithfully, and in all instances. It was, however, a concession which can be made binding whenever insisted upon, and has been effectual in several cases, in which I have since been interested. It reflects great honor upon the governments which demanded it, and especially upon the ambassadors, by whose skilful management it was finally obtained. It will be of use in all time to come, and may yet be the turning-point of a complete revolution in Mahommedan law on the subject of secessions.

I have been led to these thoughts by an event which occurred to-day. A man from the city came to see me with letters from a friend, representing that he was in danger on account of a member of his family having become a Mussulman, and another being demanded of him. The case was this: An Armenian, poor, but of decent position, and, so far as I could

learn, of good character, had an abandoned son of about 18, who had some two months before become a Mussulman, apparently without any motive beyond his hope of improving his condition, which it was said he had done. He had married, a few months previously, with a girl of 16. Immediately upon his conversion to Mahommedanism, he went to his father's house and demanded his wife; they had been living there together. But it had so happened that upon the very day of his conversion, while he was confined at a certain Mosque with the effects of his circumcision, she had been taken away by her friends, to save her from following his example, as she might, by affection or fear, be led to do. The young man demanded her of his father, with whom he had left her; but he knew nothing of her, further than that she had quit his house. The son complained to the authorities; they brought the man before them, and demanded the girl; he could not, of course, bring her forward; he declined to be responsible for her; but they told him that they held him so, and gave him four days in which to find her. The son had already given the father so much annoyance that for fifty days he had been afraid to go to his daily work, and his family were suffering in consequence. He now came to me, having been to his Patriarch, who recommended that course, and who procured for him letters to me, from one of the principal laymen of the nation, representing the case.

It was now ascertained that the girl was in a certain house, in a village near the city, having been secreted there by her friends. I was assured that she had no desire to follow her husband; but that being young, if she were brought before the Mohammedan authorities, she might, by intimidation, be induced to do so. I therefore proposed that she should be brought to my house, for the purpose of ascertaining her wishes upon the subject. If she desired to become Mohammedan, no force could be used to prevent her. If she wished to remain a Christian, no force should be allowed to compel her otherwise.

This was the arrangement which I made with the father; and for himself it was added, that as soon as his daughter-in-law should reach my house, he might inform the authorities where she was, and I would negotiate the matter with them. The business succeeded thus far; but the difficulty was to induce the friends of the girl to give her up. This they refused to do, though I obtained the agency of one of the most influential men of her nation, who sent his carriage to convey her privately to my house. Where she now was, was an asylum no longer than it might be kept secret from her husband; but in my house she would be safe, at least from all compulsory measures. Her friends, however, depended upon keeping her out of sight, and the poor father-in-law was obliged to bear the indignities offered by his son, and the demands of the authorities, without being able to rescue himself. He might, indeed, have done this at once, by telling where his daughter now was, but this he steadily refused to do, saying that the consequence might be that she would be intimidated or allured into Islamism, and this would be a sin which he would not lay upon his soul.

Therefore the girl remained, and the father-in-law continued to suffer. Many other things relating to the matter transpired, which it is unnecessary here to relate; but after two or three weeks from the date of the present extract, the wife of the afflicted man appeared at my house, and besought me, with many tears, to rescue him; informing me that, while at church that morning, some officers of justice were at the door, waiting to

arrest him, and that he had escaped by a back passage ; that he was now in his house, which he had not dared to leave, (excepting to steal to church in the morning,) for many days ; that his family were suffering from want of food and clothing ; and that they would be utterly ruined unless some relief were found for him, that he might return to his daily work. She brought testimony to the truth of her story, from the lay-superintendent of her church, and from one who accompanied her to my house. After reflecting upon the state of the case, it seemed to me that an act of moral courage was necessary from the man ; that, as he had not been arrested, it was difficult to prove that any evil intentions existed against him ; there had been, as yet, no formal ground of complaint ; the man had been threatened, but had not been seized. I advised him, therefore, to go freely forth to his work, and, if he were molested, I would do all in my power for his rescue. I wrote in the same sense to the principal men of the quarter where he lived, and allowed him and them to say, if his seizure were attempted, that there would be interference for his release. Happily this was not necessary. The man took the advice ; the matter was abandoned by those who had troubled him, his family were restored to their quiet, and he to his work, without any farther molestation ; but the girl remained, and may remain for years, secreted from her husband ; from this I fear there is no relief which will effectually secure her from being tampered with, and intimidated into a following of her husband's example. The social state here allows many private evils, which are never known in public, and which are ordinarily beyond the reach of political concessions and diplomatic investigations.

Such was one which is at this moment in my mind, and of which I was last winter an eye-witness. A poor Christian was engaged in some humble occupation connected with the building of a house, near to which was a stable containing the horses of one of the principal Turks of the Empire. He had occasion, one night about ten o'clock, to go into the stable to light a candle. The hostlers, who were all Mussulmans, were fast asleep. He lighted his candle, and was about withdrawing, when one of the hostlers awoke, and wanted to know who he was. He told the reason of his coming in, but the man was not satisfied. The others awoke, and set upon the poor fellow, charging him with a design to steal. It was in vain that he expostulated and begged. They tied him to a post, and beat him so unmercifully that he was left as dead. He remained there in the filth of the stable during the night. The next morning, they took him up, carried him to an out-house, and there threw him down on the cold, damp ground. The building was open to the outer air, the weather was cold, the season was winter. He lay there six days unnoticed by any one, excepting some humble companions of his, of the same class with himself. They brought him food of the coarsest kind, unfit for a man in his state ; but the best they had to offer. He was unable to sit up, from some terrible wound inflicted upon his back. On the seventh day I was near the spot, and one said to me that a man was dying in that out-house. I went in, and found him apparently in his last agonies. His hands were clenched, his teeth firmly set together, his eyes fixed and glassy, his whole person covered with filth and almost naked, his mouth and nostrils filled with the dung, in the midst of which he lay. I asked him some questions, but he could give me no answer ; and seemed not to notice me. After inquiring of his comrades, I determined to give him some brandy, in hope of reviving him. We did so by forcing open his mouth, and pouring it down his throat. He revived

a little, his arm moved, and his head slightly turned. The only hope of saving him seemed to be in sending him to the hospital. We obtained a carriage in which he could lie at full length, prepared a bed for him in it, wrapped a comforter around him, and laid him in. He was taken to the hospital, where every attention was shown him, but he died in two days.

On inquiring of the people around, who attended him, and who were all poor Christians, why the case had not been made known, and why the crime had not been complained of, they said that they were afraid to speak of it, for the perpetrators were Mussulmans, and their master powerful. Whether he would, or not, in this instance, have visited his servants with the punishment that they deserved, I cannot say. But that this want of justice towards Christians, because they are Christians, is too frequent, my own eyes have often and painfully witnessed. That it is difficult to procure justice against a Mussulman, the accuser being a Christian, is true all over the country. Otherwise these poor people would not have shrunk from making the matter known. Nay, they feared being maltreated if they should attempt it; and it was in deference to their wishes, that I myself said nothing about it. They feared lest some greater evil should come upon them, though a show of justice, at least, could have been obtained on any respectable interference. But in all probability it would have stopped there, and I do not believe it would have been possible to have obtained real justice, and its real execution, in this case. At least it has not been, in numberless instances with which I have been conversant. The evil is not in the central government—certainly not in the designs of the present Sultan, who is undoubtedly sincere in his wish to abate such inequalities of justice; but in long habits of difference, in the Mohammedan institutions, in the very laws, which no Sultan can forcibly change without overturning the foundation of the religion, and, with that, the foundation of his own throne, which is inseparably connected with the religion.

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## CHURCH MISSIONARY SOCIETY.

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### England.

#### FIRST CIRCULAR LETTER OF THE COMMITTEE.

THE following letter is a peculiarly interesting one; partly on account of the revered name appended to it, partly, also, because it forms one of the first movements of the Church Missionary Society, but chiefly because of the principles which it states, and the suggestions which it makes. Our great difficulty, in 1849, is precisely the same as it was in 1800—a want of suitable men to undertake Missionary work. May God raise them up speedily for His work, and may he cause this letter, like a voice from the dead, to speak with peculiar force, and to rouse to new exertions those whose hearts are already in this work! The occasion of the letter will be seen from the following extract from the Minutes of Committee, November 3, 1800.

*Resolved*, That, for the purpose of extending as widely as possible the knowledge of this Society, and directing the attention of Christian Minis-

ters to the great object of looking out for proper persons, a Circular Letter be drawn up, printed, and sent to every Minister in the kingdom, whose principles and zeal appear likely to any member of the Committee to second their intentions, requesting them, in the most earnest manner, to take the purposes of this Society into their most serious consideration, and to communicate information of any persons who appear qualified for this important work.

The letter which follows was the one here resolved on :

REV. SIR—The General Committee of a Society lately formed by some Ministers and Members of the Established Church, named, “A Society for Missions to Africa and the East,” respectfully entreats your attention to the following Address, which in their names I transmit to you.

The obligations of Christians to glorify their God and Saviour by adorning the Gospel and diffusing its invaluable light, are generally acknowledged; but various are the opinions entertained concerning the most eligible means of fulfilling these obligations. And, alas! it is not uncommon for professed disciples of the loving Saviour, instead of *striving together for the faith of the Gospel*, to weaken each other's hands by reciprocal objections to the methods they severally adopt for this grand purpose. But we trust *you have not so learned Christ*.

It can hardly be denied that the state of the Heathen world has been for a long time very criminally neglected by Christians in general; but it is well-known that this important subject has lately excited great attention in many parts of the world. Hitherto, indeed, the success has not been altogether answerable to the exertions made and the expectations formed; but this should not greatly induce either wonder or despondency: for the undertakings which eventually proved most extensively and durably successful, have commonly at first met with discouraging checks in the mysterious providence of God. Indeed, imperfection attaches to all human plans and efforts: and in the outset of any important design, that wisdom which is taught by experience cannot reasonably be expected. So that even David himself, when actuated by the most commendable zeal, overlooked in some respects the rules of the Divine Word; in consequence of which, his overconfident and sanguine hopes were damped by a salutary rebuke. (1 Chron. xiii. 7, 10—12; xv. 2, 12—15)

But if—while those who are only lukewarm friends to the design, say—*The time is not yet*, the difficulties are insurmountable; and while enemies deride the whole as visionary and impracticable—if others are stirred up to a more careful examination of the Scriptures, in respect to the principles and methods by which the object should be pursued; to more simple, humble dependence on the Lord; and to redoubled earnestness in prayer for direction and assistance; the benefit of such dispensations will, in the event, vastly outweigh the disadvantages.

Perhaps we might justly say that the expectation of any considerable actual success, at so early a period, would betray a want of due reflection on the subject; for *patient waiting* seems peculiarly requisite in such undertakings. But these efforts have been the means of turning the attention of vast multitudes throughout Britain, in many places on the Continent, and almost all over North America, to the subject of Missions; and, in consequence, several Societies have been formed for promoting them. And surely no contemptible object has already been attained, if Christians almost throughout the world begin to awake from the lethargy by which they have been so long benumbed! If they are convinced that some

measures should be used in order to evangelize the Heathen ! If numbers are led to ask themselves how far they have been criminal in this matter ? What is their present duty ? What they *can* do ? What they *ought* to do ? If multitudes are excited to pray for direction on these subjects, and for a blessing on every undertaking to spread the Gospel ! If men be generally and fully satisfied that out of almost a thousand millions of human beings, inhabiting this globe, the number of professed Christians falls much short of one hundred and fifty millions—of whom less than thirty millions are Protestants—and that all the rest are gross idolaters or practical atheists, Jews, or Mahomedans—that is, in Scriptural language, *without Christ, without hope, and without God in the world*. But a spirit has gone forth for sending Missions among them. May the Lord increase, and animate, and purify it more and more ! This, however, is very different from a *Missionary spirit*, or the general prevalence, in suitable persons, of a disposition, from zeal for the glory of God and compassion to the souls of perishing sinners, to engage in the arduous service of Missions ; having carefully counted the cost, and learned to depend entirely on the power, truth, and love of Christ ; and to say, *None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God*. No doubt men may easily be found, whose ardent spirits and predilection for uncommon adventures dispose them to any undertaking, however perilous ; and when persons of this cast receive religious impressions, they readily enough, in some circumstances, propose themselves for Missionaries. But this state of mind differs widely from the considerate, humble, modest, self-denied zeal, and love, of a man rendered willing, by Divine Grace, to renounce all earthly comforts and prospects, to labor—amidst hardships and perils, with undaunted courage, unwearied patience, and steady perseverance—among pagans, in some remote and obscure part of the world. As the work of a Missionary requires no ordinary measure of heavenly wisdom and love, it has been thought that the experienced Ministers of the Gospel should set the example, and come forward for that service. But it may be doubted whether the generality of able and faithful Pastors would make good Missionaries ; whether men peculiarly fitted for Missionaries would be equally qualified to take the Pastor's deserted post ; and whether many Ministers, besides other fields of usefulness, may not even more effectually serve the cause of Missions by their acquired influence at home than they could by going abroad. This, however, must be left to every man's conscience in the sight of God ; and on this subject no man is authorized to judge his brother.

The genuine *Missionary spirit* seems, under the influence of Divine Grace, to be called forth and matured by culture, *in all ordinary circumstances*, and must not therefore be expected, in any proportion to the wants of the nations perishing in sin, except gradually, and after a course of years. While, therefore, we would not delay to attempt *every* thing in our power for the benefit of the present generation, we would especially aim, as far as possible, to propagate the *Missionary spirit* wherever the great truths of the Gospel are zealously insisted on.

You will doubtless inquire, How is it to be propagated ? In reply to this, we would observe, that, did Ministers frequently introduce the important subject in their Sermons, and earnestly recommend it to the attention and prayers of their hearers ; did they explain the obligations of Christians to attempt evangelizing the Heathen, according to their talents and

situations, and the peculiar obligations and advantages of this favored and commercial nation for the service; did they frequently insist on this topic in conversation, and never fail to make it a *prominent part of their social prayers*; did they, with this object in view, observe the state of their flocks, and, besides general exhortations, privately hint to promising individuals, not apparently excluded by special hindrances, that this service would give them a blessed opportunity of showing their love to Christ, and subserving the best interests of mankind, and that perhaps it was their duty to engage in it; did they also seriously and urgently exhort them to deliberate on the subject, and make it a matter of daily prayer before they determined to decline it, recommending to their perusal the narratives of active and successful Missionaries—such, in particular, as Elliot and Brainerd; did they likewise frequently point out the special promises of protection, consolation, and assistance, made to such as are engaged in this service, as far more than counterbalancing its peculiar hardships and perils, showing them how worldly men, from secular motives, without such encouragements, readily engage in more perilous and trying services, and that Missionaries must be allowed to be, in many respects, employed in the most honorable, useful, and blessed service imaginable, and have the largest share in the prayers of Christians all over the world of any persons whatever; were these means steadily and generally used, we humbly hope a *Missionary spirit* would gradually be excited; for similar methods seem to have been in a measure blessed for this purpose among others, especially among the Moravians.

We would consider ourselves as fellow-helpers with all who attempt to propagate vital Christianity among the Heathen; yet there are impediments which prevent us from exerting all our influence, or extending our labors so far as we could desire, in concurrence with the Societies already formed; and on this ground we have deemed it more conducive to the general end to form a separate Society, in which we can exert ourselves, as we suppose, with greater effect; assured that our attempts will in no respect interfere with those of any other persons engaged in the same general cause.

On this subject our Committee takes the liberty to address you as a Christian brother, desiring your countenance and concurrence.

Difficulties of various kinds obstruct our path, which no power but that of God can remove; but He works by means and instruments. Some of our difficulties we view as distant; but that which directly stands in our way, is the want of proper Missionaries. When our plans are matured, and we can either state encouraging prospects or actual success, we do not greatly fear an adequate pecuniary assistance, though large sums will eventually be wanting. But this subject would have been wholly left to a more general notification of our designs and wishes, had not an earnest desire of *your assistance in another way* induced us to give you this trouble. We, therefore, by this letter, request, with all earnestness and importunity—

1. That you would aid us with your daily prayers and supplications to that God who alone can give wisdom, inspire zeal and love, and keep us cordially united in humility and simplicity; who alone can raise us up helpers and instruments, open doors, and move mountains, and give success; and that you would endeavor to stir up your people in this manner especially to afford us their help, stating it as our decided opinion, that they who pray most for us are the best benefactors to the Institution.

2. That you would look round among your people, and carefully examine whether there be no one who, by proper tuition, might be fitted for this important service, and by proper application be induced to undertake it, that we may be speedily enabled to make an entrance on our blessed work.

3. That you would cordially endeavor to promote the sober Missionary spirit in your circle, praying to Him who alone can do it, that He would especially prosper the endeavors everywhere made in this behalf; that so our small beginnings may have a large and permanent increase.

I am, Reverend Sir,

Your humble Servant,

THOMAS SCOTT, *Secretary.*

*Lock Chapel Street, March 10, 1801.*

[From the Church Missionary Record, England.]

## Western Africa.

### BAPTISM OF ADULTS—THEIR PROBATION.

WE have here an interesting notice of the course pursued with regard to Candidates for Baptism, and the care that is taken lest any should be admitted to the rite without due preparation. Mr. Denton states:

“On Lord’s Day, February the 12th, I administered the Sacrament of the Lord’s Supper at 7 o’clock in the morning, baptized thirty-eight persons after the Second Lesson of the Morning service, and in the afternoon took my farewell of the people by exhorting them to steadfastness in the service of God.

“The special examination of the baptized persons had been but brief, comprising a few simple questions on the first principles of the Christian Religion; for having myself catechetically instructed all of them for more than three years, I was pretty well acquainted with the whole. Still, I would not accept of any who could not tell me, in their own way, that Christ was the Son of God, that He died for their sins, that they believed on Him, loved Him, and desired to serve Him. To obtain satisfactory answers to these simple but important questions, was, however, in some instances very difficult. Many who were able to *understand* a good deal of plain English, were unable to *express* much. As they themselves say, ‘their mouths were too heavy;’ they could not turn into English what they wished to say. To some of my questions I received such replies as these—‘I feel it very well in my heart, but me no able to talk.’ ‘All live in my heart.’ ‘I take all my heart, I gib him to God.’ One man, however, appeared to know so little English, that I could scarcely get a satisfactory answer from him; yet I knew his character was good, and had for a long time observed his simplicity, and his constant attendance at Sunday School and Church. I therefore sent him to the Christian Visitor, and told him to inquire of him, and among his countrymen, what I expected from him. This I believe he did very diligently, for the man came to me four different times to be examined, and was as often sent back. At last, finding that he could not possibly express himself in English, and being unwilling to reject him, I sent for a person of his own tribe to ask him the same questions in his own language, and then I obtained answers which were quite satisfactory. Some were more intelligent and apt in articulating English words, and from them it was not difficult to obtain ‘a reason for the hope that was in them.’

“One or two answers are worth mentioning, because they bring out facts that otherwise lay hid, and which are very pleasing. Asking whether they made prayer a daily duty, when they prayed, where, and for what, I obtained such replies as these—‘When I get up in the morning I pray; if I walk in the road I pray; if I go into the farm I pray; when I go to bed I pray.’ On asking one whether he prayed in his own language or in English, he said, ‘If I think one word in English, I pray him; if I think one word in Oku I pray him.’ Another said, referring to Family Prayer, that he was not able to pray himself, but that his little

girl always prayed. I asked one man if he could repeat the Ten Commandments and the Creed. He replied, 'I no catch all yet, but my little boy larn me.'

"These are the only adults I baptized at Regent during the past two years. A few of them were aged, and were Candidates at Regent long before I had charge of it. Humanly speaking, I could hardly expect to meet them again, even should I be spared to return; and though some of them were very ignorant, and ever will be, I thought it my duty to baptize them. The fact argues much in their favor, that though brought up from their childhood in heathenism, the absurdities and vices of which have been confirmed by twenty or thirty years' practice, after a short residence in Sierra Leone they lay aside, to a remarkable extent, their former course of life, and conform as much as possible to Christian modes of worship, and, in their imperfect measure, to a Christian course of life. It shows that they are convinced of the superiority of the Christian Religion to their own; their readiness to receive it, and their eagerness for the Sacrament of Baptism, partake much, I think, of the nature of faith. It is something like the desire of the poor woman in the Gospel to 'touch the hem of His garment.' But the greater number of those whom I baptized were such as I myself had the pleasure of first receiving under instruction. Their Christian course, and their advance in knowledge, I have marked during the past three years with much interest and pleasure. Several, who, when they were admitted to the class of Candidates could not read a letter, are now able to read their Bibles. Many of them will, I believe, be ornaments to the Church at Regent.

"The addition thus made to the Communicants increases their number to 408, and leaves 187 Candidates still on the list. May He who is the great Shepherd and Bishop of His Church preserve them from the adversary of their souls!

"In leaving the people of Regent, we had many tokens of affection, many good wishes, many prayers offered up for our preservation and safe return. May this grace of supplication and intercession—'We shall pray for you, and you must pray for us,' the parting words of so many—be given to us as the pledge of future blessing to be granted in answer thereto!"

#### BATHURST AND CHARLOTTE.

During the first half of the period under review, these stations were under the charge of Mr. F. W. H. Davies; but on the Rev. J. U. Graf's return to Hastings, the Rev. D. H. Schmidt, as already mentioned, removed from that Station to take charge of them, Mr. Davies being transferred to Regent, left vacant by Mr. Denton's removal. From Mr. Davie's Journal we take the following account of the

#### *First Introduction of Liberated Slaves to a School.*

"Nov. 21, 1847—On entering the Sunday School this morning, my attention was directed toward four of the newly-arrived slaves who have been located in this village. Every thing appeared to be exceedingly strange to them, and my white face among the black scholars caused them no small astonishment. As soon as I gave out the hymn, they instantly arose, apparently to hear what I had got to say. Finding they did not understand me, they resumed their seats. As soon as the tune was pitched, and they heard the shrill voices of the school-children, they appeared to be almost electrified. After gazing upon them for a few seconds, they turned toward the adults; and finding that all but themselves were employed in singing, they looked upon each other in a state of ecstasy, and after a hearty laugh, they too joined in as loud as they could, but with rather discordant notes. On my going to prayers, they stood like bronze statues; but, seeing all present on their knees, they followed the example. As soon as the different classes were arranged, I began to teach them the alphabet; and it was amusing to see what desire they evinced to articulate the letters, and what good nature appeared to animate them if one succeeded better than the others."

Two or three passages are added from Mr. Schmidt's Journal, which is chiefly filled with an account of a fortnight's visit to the Timmanee Country in February.

## BRIEF OBITUARY NOTICES

OF NATIVE CONVERTS IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION, IN WESTERN AFRICA.

THE following Notices are taken from the Journals of the Missionaries laboring in Western Africa :—

*Oct. 7.*—After the evening service, I buried John Taylor, a Communicant. A rapid consumption carried him off. Less than a month ago he was employed in repairing the Church. One of his last acts was to enlarge the Communion-rail, after which he had but one opportunity of there receiving the tokens of his Saviour's love. His life was exemplary, and his death most happy, leaving no room to doubt that he is one more added to the Church of the first-born—another seal to the Christian Missionary, and another trophy to the Redeemer from among the Heathen.

As near as I can ascertain, he was a member of the Church at Regent about twelve years, during which time he gave no occasion for even a temporary suspension. And still more, he has stood a test, which, perhaps, hardly one in a hundred, similarly circumstanced, would have borne blameless. It appears that upward of ten years ago, his wife separated from him, leaving him with several children. The general consequence of this is, that the parties yield themselves up to irregular and unchaste habits. It is pleasing, therefore, to meet with a single case where we have reason to believe that the power of Divine Grace has triumphed over this "easily besetting" sin. Since I have known Taylor, nearly four years, he has lived correctly as to his moral character, and consistently as a Christian. I have also taken pains to inquire, among those who well knew him, as to his former life, and have received the same testimony from them.

About a week before his death I called to see him. I found by his bedside "Baxter's Dying Thoughts." He said it was a good book, and he liked it very much. The way in which he spoke of it showed that it had been a comfort to him. On speaking to him of death, he said, "I am quite willing for whatever is the will of God. I have no will of my own." I commended him in prayer to God, and had no opportunity of seeing him again. One of the Communicants, however, who was with him just before his death, gave me the following particulars. He found him with the Bible upon his pillow, and asked him if he were happy in his mind. He replied, "O yes! quite happy. Jesus is present with me now. I am quite ready to go. All my sins are forgiven." His friend then asked on what account his sins had been forgiven, to which he replied, "Not at all on my own account, but for the sake of Jesus Christ, because it was His will to do so—because He was pleased to do it." He then requested his friend to read the 27th Psalm, and to pray with him. His friend left him in a very composed and heavenly frame of mind, and shortly afterward he died.—[*Rev. N. Denton.*]

*Dec. 27.*—I went to see a Communicant of Waterloo, who a few days ago was suddenly taken ill. When I entered the room he said, "I am very glad to see you, sir, for I feel that I am about to depart from this world. I do not fear: no, I am rather glad to go. I know that I am going to Jesus, to the friend of poor sinners, as I am. I have nothing in the world on which my affections rest: it is only my Saviour I am looking to. I thank my God that He brought me to this Gospel Colony. In my own country, people know nothing about Christ, and about the true God: they die without hope." Before I left him I read a portion of the Scriptures, and engaged in prayer.—[*Rev. C. T. Frey.*]

## Intelligence.

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ATHENS.—From the Rev. Mr. Hill, advices have been received, dated 21st February, at which date all were well. The following is an extract :

“ We have just received the news of a change in the British Representative here. Sir Edmund Lyons, who has for the last fourteen years been British Minister at this court, and who, during the whole of that period, and for many years before, when he was Commander-in-Chief of the naval forces of Great Britain on this station, was our steady friend and faithful adviser, has been at length rewarded with a much better post,—Switzerland. The whole community regrets the departure of this excellent gentleman and his lady, the devoted friends of our Mission, and the patrons of everything that could promote the welfare of this country. Our individual loss is irreparable. His successor, Thomas Vyse, Esq., is highly spoken of as a gentleman of ability, universally esteemed, and distinguished for his efforts in the cause of national education.

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CONSTANTINOPLE.—Bishop Southgate writes, under date of Feb. 8th :

“ I can have no doubt that it is my duty to return to America, and to take my family with me. Indeed, the last seems necessary, even if I resume operations here in behalf of the Board ; and I shall not, probably, think of bringing them again to this country if I come myself.

“ This point being settled, it is desirable to leave as soon as possible. I cannot be ready before the first of April, and I cannot leave then, unless I have in hand the funds necessary for the purpose ; that is, unless I shall have received *the amount of the appropriation for the present half year, in addition to the arrears of last year still due*. I beg you, therefore, to use all expedition in this matter, and let me not be long in waiting. If I wait, the funds necessary for going home will be consumed here. The receipts must get ahead of the expenses, in order to furnish me with the means of travelling. I beg you, therefore, to use all diligence in this matter. It will be necessary, to *anticipate* my appropriation for the second quarter, or I cannot leave. At least, this is my present prospect. Money received for a quarter already past, has been spent before it arrives. I therefore entreat you and the Committee, to favor me so far as to give me the means of going home. If the balance of the funds required, is not sent until this letter is received, I suppose it will not reach me in time to leave before the first of May. But I shall get away at the earliest moment possible.”

The foregoing extract is published to show the importance of prompt and liberal contributions from the friends of the Constantinople Mission, in

order to meet the views of Bishop Southgate. The Foreign Committee are most unaffectedly desirous of doing this, but, without the means, it is simply an impossibility. The contributions to this Mission, since the circular letter was issued on the subject, will hardly reach \$700, and after drawing all that could be spared from the General Fund, there is still needed to complete the appropriation up to first of July next, the sum of \$726 07.

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The following is a memorandum of the dates and amounts paid on account of the Mission to Constantinople, since June 15, 1848 :

1848.	June 15.	Amount to debit of Bishop Southgate,	. \$65 31	"
	July 24.	" remitted,	. . . . . 123 58	
	Aug. 29.	" " . . . . .	154 00	
	Nov. 29.	" " . . . . .	156 63	
	Nov. 29.	" paid in New-York,	. . . . . 5 00	
1849.	Jan. 10.	" remitted,	. . . . . 500 00	
	Jan. 23.	" " . . . . .	500 00	
	Feb. 5.	" " to close account for 1848,	. 495 48	
				<hr/> \$2,000 00
1849.	March 20.	Amount remitted,	. . . . . 300 00	
	March 20.	Paid sundry charges and accounts,	. . . . . 57 27	
	April 12.	Paid Bishop Southgate's draft,	. . . . . 416 66	
	April 15.	Amount remitted,	. . . . . 500 00	
				<hr/> \$1,273 93
Needed to complete appropriation up to 1st July,				726 07
				<hr/> \$2,000 00
Total paid 15th June, 1848, to 15th April, 1849,				. . . \$3,273 93
" specially contributed, " " . . .				2,337 27
Excess of payments over special contributions,				. \$936 66

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AFRICA.—Nothing has been received from Africa since the last number was published.

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CHINA.—We ask attention to the following earnest letter from one of our Missionaries in China, the Rev. Mr. Syle. It is dated, Shanghai, 18th December last, and represents clearly and strongly the urgent need there is, for immediate additions to the number of Missionaries and teachers at that station.

It is indeed a matter of wonder, that a Mission which has found so much favor with the Laity of the Church, as to obtain from their liberality a steady, unfailing support ; which their munificence has provided with such important means of usefulness ; and to which Providence has opened so wide

a door for successful labor, should yet find so much difficulty in obtaining the personal service of clergymen and teachers.

Are there none throughout this land who will consecrate themselves to the service of the Lord Jesus in the Mission at Shanghai? Let them read this letter and answer :

“ SHANGHAI, *December 18, 1848.*

“ REV. AND DEAR BROTHER :

“ You may infer from my becoming your correspondent this month, that the Bishop's health cannot be such as we could all desire. Indeed, for the last two or three weeks, he has been suffering even more than his average amount of pain and distress—although, just at present, he has rallied a little, and is able to attend, without interruption, to the routine of daily instruction in the School Chapel, and with a Bible class of the older boys, which he has allotted to himself.

“ You and his other friends may, I think, be satisfied that your frequent and urgent entreaties that he will spare himself, and exercise prudence with regard to his health, are not disregarded ; though you must remember, that to an active mind, inactivity is the greatest of burdens ; and that to the spirit of an industrious laborer, the constant beholding of a rich harvest neglected and perishing, makes the refraining from active labor an effort of great difficulty, and one that chafes him more injuriously than a moderate amount of exertion. I have no doubt, that if he saw the school increasing in numbers and efficiency, as it might increase if we had more teachers, with a judicious principal at their head ; if we were not obliged to send away from our doors, the scores of sick and suffering poor, for whose ailments we cannot prescribe, because we have no physician ; and if our Bishop could see Presbyters and Deacons laboring at the *many* accessible points in the city with the same efficiency as that with which our brother Spalding exerts himself at his station, then I feel confident that a cordial would be administered more beneficial than any drugs of the doctor, or any enforced rest—rest in the sense of non-exertion. So, dear brother, my counsel and entreaty is, that the solicitude which you and others feel, as friends of our most promising Mission, for the health and prolonged supervision of its present head, shall be turned into the channel of determined resolve to send out *as soon as possible*, more preachers, more teachers, a physician, and a principal for the boys' school. Pardon me if I seem too pertinacious in the reiteration of my entreaties for more help here. Indeed, there is cause, and a very urgent one, or I could not find it in my heart to repeat over so many times, what I have hitherto urged with so little effect. In this matter, we cannot “ sow beside all waters,” because you are the *one* channel through which our supplies of men, at least, must flow ; therefore, it is that I am led so many times to ‘ sow’ beside the same, one

stream; surely, among the multitude of scattering, *some* of the seed will spring up and bear us fruit.

“And now, some details concerning our present circumstances.

“Within the last few days, but not till after a long series of trying and unlooked for disappointments, a site for the Church has been obtained in a very central position, and within the city walls.

“The Bishop’s house is nearly roofed in; it bids fair to be one of the cheapest, as well as the most substantial of any of the buildings recently erected here.

“The Bishop, Mr. Spalding, and myself, (occasionally Mr. McClatchie,) are engaged for a portion of each day in revising and comparing the versions which we have severally made, of the Gospels in the local dialect of this region. The object of this is evident—to obtain an accurate and uniform version for our own use; the question of publishing it remains for after consideration.

“The school prospers. One boy has been baptized, having afforded good evidence that he is truly born of the Spirit. Another is a candidate; his case is an interesting one, because of his earnestness, and native vigor of mind, and good scholarship; but his being a Canton boy, and speaking the Shanghai dialect very little, embarrasses the freedom of communicating with him. One of the female servants, also, is a candidate for baptism.

“Mr. Spalding has three services on Sunday, and two during the week. Some four or five among his hearers are inquirers, whose sincerity seems as if it might be relied on. I have five, also, on my list; but I do not feel much satisfaction concerning any one of them. Nevertheless, that men are beginning to inquire, is surely a token for good, for thus a knowledge of the truth, at least, is disseminated.

“As to health, we are all, (the Bishop excepted,) well. Our residence is an airy situation, and a dry dwelling-house, has, I believe, been the chief cause, under God’s blessing, for our exemption from the sicknesses which have been so prevalent here during the past summer and fall. Mr. Spalding and Mrs. Syle are partial exceptions to this remark, but both of them are now quite recovered.

“With the kindest regard to yourself and the several members of the Committee, believe me to be, dear brother,

Most truly yours,

E. W. SYLE.

P. S. Since the above was prepared, the Europa steamer has arrived, (20th April,) bringing a late letter from BISHOP BOONE, dated, Shanghai, 15th Jan. last. In this, he remarks, “My house will be finished, I hope, in the course of two months. A lot of land for the Church has at length been secured, the titles for which are now in my possession. By patience and perseverance, we have, by God’s blessing, been able to secure an ex-

cellent site, in the very heart of the city. The delay has proved advantageous—as the merchants are nearly through with their buildings, a large number of workmen, who have acquired experience in building foreign houses, are now out of employment, and materials are diminished in price.

“We have a number of catechumens on our respective list, who are applicants for baptism, and our hopes of increased usefulness were never more encouraging.

“We sadly need the layman for our school, and two more single ladies. Do let them come forward at an early day.

“The Chinese New-Year Holy Days are at hand; after which, I expect to baptize two, who are under my own instruction.”

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th March, 1849, to 15th April, 1849 :

#### NEW-HAMPSHIRE.

Concord—St. Paul's \$11; Chiuu \$1. 12 00  
Portsmouth—St. John's Ch..... 50 00 62 00

#### VERMONT.

Bethel—Christ Ch., \$5; Constant., \$9. 14 00  
Brandon—St. Thomas's, Constant... 4 00  
Barlington—St. Paul's, Constant... 23 62  
East Poultney—St. John's, Constant. 5 00  
Middlebury—St. Stephen's, \$3; Constantinople, \$10. 13 00  
Shelburne—Trinity, Constantinople. 2 00 61 62

#### MASSACHUSETTS.

Boston—Grace Ch., Africa..... 15 00  
Do. S. S., do..... 50 00  
Trinity Ch., Young Ladies' Miss. Ass., for ed. Chinese children. 25 00  
Do. do., Parishioners, for building Mission House at Rocktown, Africa..... 103 25  
St. Paul's Ch., \$228; do. for Africa, \$28 50..... 251 50  
Do. for building Mission House, Rocktown, Africa..... 50 00  
Cambridge—Christ Ch..... 12 50  
Hanover—St. Andrew's, China, \$10 52; Africa, \$17 04..... 27 56  
Lowell—St. Ann's, China, \$5; Constantinople, \$50..... 55 00  
Marblehead—St. Michael's..... 2 69  
Nantucket—St. Paul's..... 1 75  
Newburyport—St. Paul's..... 5 00  
Salem—St. Peter's..... 50 00  
Taunton—St. Thomas's Ch., S. S., \$12 41; ed. Afr., \$20; China, \$25 57 41  
James B. Dow, Trustee of the Adams Scholarship, 2d annual payment ed. child. Africa... 25 00 731 66

### RHODE ISLAND.

Bristol—St. Michael's, Constant.... 26 20  
Lonsdale—Christ Ch..... 2 50  
Newport—Trinity Ch., Constantinople, \$15; China, \$5; Africa, \$2 50; Athens, \$2 50; S. S. of do., ed. Africa, \$20..... 45 00  
Pawtucket—St. Paul's, Constant.... 11 50  
Providence—St. John's Constantinople, \$58 08; Do. morning S. S., for China, \$72 45; Do. do., Colored do., Africa, \$25 00... 155 53  
Grace Ch., \$33 69; Constantinople, \$17 08..... 80 77  
St. Stephen's Ch., Constantinople.. 10 00  
Rockville—St. Peter's, Constantinople.. 14 65  
Wickford—St. Paul's, Constantinople.. 5 00 351 15

### CONNECTICUT.

Brandford—Trinity Ch., Constant... 7 00  
Broad Brook—Grace Ch. par., do... 1 00  
Middle Haddam—A Lady, for the ed. of Eliz. B. Bowler, Africa.... 20 00  
Do. do. for Athens..... 10 00  
New-Canaan—St. Mark's..... 5 00  
Newtown—Trinity, Constantinople.. 12 00  
Ridgefield—“C. P.” Constantinople, 5 00  
Stamford—St. John's, Constantinople.. 19 20  
\* Waterbury—St. John's Ch., Const. 50 00  
Weston—Epiphany, coll., Emmanuel Ch., for Constantinople..... 3 00 132 20

### NEW-YORK.

Albany—St. Peter's Ch..... 24 00  
Cooperstown—Christ Ch..... 10 00  
Delhi—St. John's Ch..... 7 75  
New-York—Ch. Ascension, additional to coll. for Missions,  $\frac{1}{2}$ ..... 5 00  
Do. do., through Mrs. Bedell, two Ladies, for China..... 100 00  
Do. do., Mrs. W. M. Benjamin, ed. of Laura Gertrude Benjamin, Africa..... 20 00  
St. George's Ch., Beekman-st., a Member for Africa, \$5; Greece, \$5; China, \$5..... 15 00

\* \$120 acknowledged in the March No. as from St. John's Ch., Watertown, Conn., should have read *Watertown*, Conn.

Do. do., a Member, for the High School, Africa, \$5; Do. do., China, \$5.....	10 00	
St. George's Ch., a family.....	12 38	
Do. do., a Lady and Gentleman, Ch. Holy Communion, a Parish-ioner, for Constantinople.....	50 00	
Family mite-box.....	7 74	
Oyster Bay, L. I.—Christ Ch., Afr.	6 00	
Troy—St. Paul's, Easter offg, Africa, \$10; Const., \$50; Genl., \$30..	90 00	359 87

## WESTERN NEW-YORK.

Oxford—St. Paul's, three Ladies, for ed. of W. N. De Lancey, Afr.	20 00	
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## NEW-JERSEY.

Bordentown—Christ Ch.....	7 00	
Elizabethtown—St. John's Ch., \$10 11, of which \$2 for Constantino..	10 11	17 11

## PENNSYLVANIA.

Philadelphia—Ch. of the Epiphany Parish, Benevo. Soc., \$250 00; Ladies' Sewing Soc., \$250 00; S. Schools, \$250 00—\$750 00, for support of Rev. Mr. Payne and wife, Africa; the Sunday Schools for ed. three children, Africa, \$60 00; Do. Benevo. Fund, for the Ch. Cape Palmas, Africa, \$50 00.....	860 00	
"K. C.," for Constantinople....	10 00	
"P," for do.....	1 09	
Pittsburg—Trinity Ch., for China, \$70 & \$5; Africa, \$22.....	97 00	
Westmoreland Co., Greengburg—Christ Ch., China.....	5 00	973 00

## DELAWARE.

Wilmington—Trinity Ch., for Const.	20 27	
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## MARYLAND.

Baltimore—A Layman, through Bp. Whittingham, for Constantino.	50 00	
Calvert Co.—Christ Ch. Parish, do..	5 00	
Ellicott's Mills—Patapsco Female Institute, Constantinople.....	20 00	
Huntington—St. John's, do.....	5 00	
Somerset Co.—Somerset Par., do....	8 00	
Talbot Co.—St. Peter's, do.....	5 00	
Georgetown, D. C.—Christ Ch., Africa and China, \$110; edu. China, \$50; Do. Africa, \$20..	180 00	
Washington—J. L. Edwards, Esq., ½,	5 00	278 00

## VIRGINIA.

Charles City Co.—Westover Parish.	20 00	
Fredericksburg—S. S., St. George's Ch., ed. boy, China.....	25 00	
Greenville Co.—Poplar, Mt. Mcherrin Parish.....	6 25	
Oak Grove—Washington and Coplo Parishes.....	7 00	
Richmond—J. H. Stokes, \$1 50; "L. A. L.," \$1 50; Col. Thos. Macon, \$5; Mr. A. Garrett, \$5; J. Carter, \$2; a poor Member, for Constantinople, \$100.....	115 00	

Winchester—Mrs. Williams, ed. boy, Africa, 3d ann. paym't, \$20; P. Williams, Esq., Africa, \$20...	40 00	213 25
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## NORTH CAROLINA.

Leaksville—Mrs. Lucy Neilson.....	1 50	
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## SOUTH CAROLINA.

Beaufort—St. Helena Ch., Mrs. Mary M., ed., China.....	25 00	
Charleston—Mon. Miss. Lec. at St. Philip's.....	5 75	
St. Michael's Ch.....	39 46	
Do. Constantiuople.....	7 33	
St. Peter's Ch., on account salary Bp. Boone, China, \$593 05; Ladies of do., ed. pupil China, \$24 50; children of S. S., for ed. Chinese children, \$36 49; Working Soc., for ed. of pupils under Mrs. Hill, Athens, \$30; Dr. and Mrs. Thos. M., for ed. China, years 1848 and 1849, \$100.....	784 04	861 58

## GEORGIA.

Savannah—St. John's Ch., several Ladies, for support of Thomas Craumer, Africa.....	20 00	
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## ALABAMA.

Livingston—Dr. L. H. Anderson....	20 00	
Epiphany coll.....	11 50	
Mobile—Trinity.....	43 50	75 00

## FLORIDA.

Key West—St. Paul's Ch.....	10 00	
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## MISSISSIPPI.

Natchez—Dr. Abercrombie, for Afr..	5 00	
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## OHIO.

Cincinnati—Christ Ch., Mrs. Potter, for China and Africa.....	10 00	
G. K. Shoenberger, Greece....	5 00	
St. Paul's Ch., spccial, Constantinople, \$3 50; general, \$30 82.	34 32	
A Parishioner of do.....	5 00	
Do. do. for Africa.....	10 00	
Cleveland—St. Paul's S. S., China..	6 00	
Granville—Female Seminary, aun. paym't ed. child, Africa.....	20 00	90 32

## ILLINOIS.

Chicago—S. S. St. James's.....	10 00	
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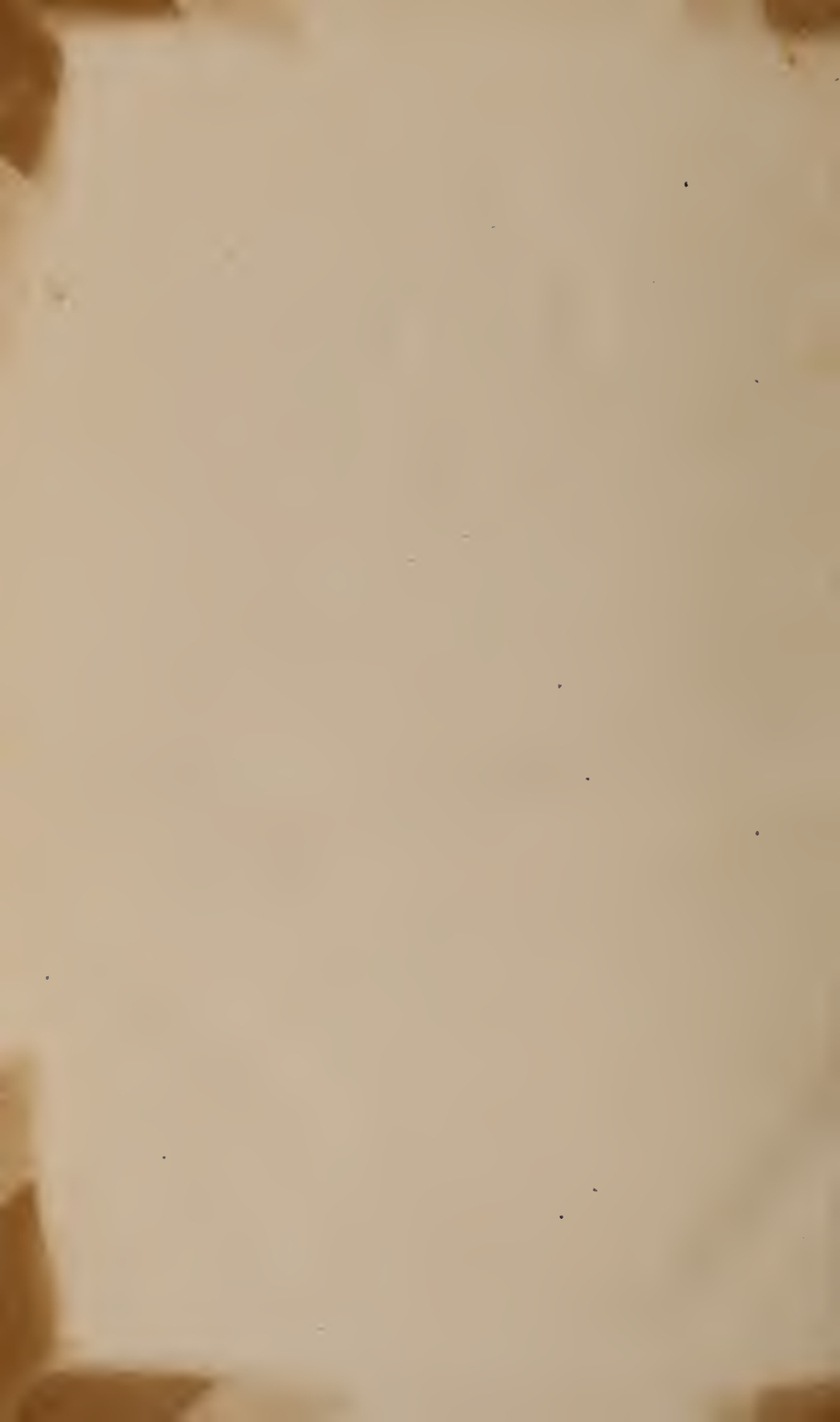
## MICHIGAN.

Clinton—St. Patrick's Ch.....	2 00	
Detroit—Christ Ch., Dec., Jan., and Feb.....	18 86	
Tecumseh—St. Peter's.....	4 00	24 86

Total.....\$4,288 39

(Total since June 15, 1848, \$24,949 56.)







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